

I AM CHRISTIAN, I AM ANGLICAN

I AM CHRISTIAN WHAT I BELIEVE

- I am incorporated into Christ by virtue of my Baptism and empowered by the gift of the Holy Spirit through the Laying-on-of-Hands (born again, part of the new creation).
- I am a member of the one holy, catholic and apostolic church (universal, possessing the fullness and completeness of the ancient Apostolic faith, practice, and worship, and being in communion with the united and worldwide Church).
- I accept the Holy Scriptures as the word of God, inspired of the Holy Spirit through human authors, and witnessing to Jesus Christ as the Incarnate Word. God speaks to us through the Bible.
- I accept that the Apostles' Creed and the Nicene Creed are statements of the Church's basic belief about God.
- I profess that all human beings are created in the image of God and endowed with the freedom to make choices, to love, to create, to reason, and to live in harmony with God.
- I profess also that we have used our freedom and made wrong choices, leading to sin which is a distortion of our relationship with God, with ourselves, with other people and with all creation. We are, however, saved from the power of sin by God's redemption in Jesus Christ.

THE OLD AND NEW COVENANT

- I profess that the Old Covenant contained in the Old Testament or Hebrew Scriptures, and which is most clearly summarized in the Ten Commandments, points us to our duty to God and our duty to our neighbours. They remain useful to us in pointing us to our sin and our need for redemption.
- I profess that the Old Covenant is superseded by the New Covenant which is the new relationship with God given in Jesus Christ, the Messiah, to the Apostles; and to all who believe in Him. Christ gave us a New Commandment which requires of us that we believe in Him, love Him, repent and keep His Commands, as follows: "You shall love the Lord your God with all your heart, with all your soul, and with all your mind. This is the first and greatest commandment. And the second is like it: Love your neighbour as yourself." (NIV – Matthew 22:37-39)

WORSHIP

- My primary day of worship is Sunday, the first day of the week, having been unfailingly celebrated by Christians without interruption since the very first day of the Resurrection as the only pattern that these "Christians" knew. Unlike Sabbath observance, it is not a day of rest, but the day Christians have gathered for two thousand years to worship and to share in the Holy Eucharist (break bread) Acts 20:7.

CHRISTIAN STEWARDSHIP

- I accept that I am called to a life of Christian Stewardship as the appropriate response of love and thankfulness to the redemptive love of God in Jesus Christ.
- I accept that my daily walk as a Christian involves the worship of God through private prayer and corporate worship, regular participation in the sacramental life of the Church, the study of Holy Scriptures, and the practice of other spiritual disciplines.
- I understand that there are certain duties which follow on my commitment to Christ and his Church:
 1. Engaging in personal prayer every day.
 2. Reading and meditating on the Holy Scriptures daily.
 3. Receiving Holy Communion frequently.
 4. Speaking about Jesus openly.
 5. Working for justice and reconciliation in society.
 6. Upholding Christian standards in marriage and family.
 7. Bringing up children to love and serve the Lord.
 8. Giving money in support for God's work.
 9. Giving personal service to the Church and to my neighbor; 10. Living a life marked by self-denial and simplicity and permeated by the love of God and my fellow human beings.
- I live each day with confidence in newness and fullness of life and await the coming of Christ in glory, and in the assurance that nothing, not even death, "shall be able to separate us from the love of God which is in Christ Jesus." (Romans 8:39) I AM ANGLICAN My identity as Anglican is derived from a Latin word which means English, and points to the fact of our historical links with the church of the English people. This identity goes back to the middle of the twelfth century to describe the Church of England. At the time of the sixteenth century Reformation, the Anglican tradition rejected the jurisdiction of the Bishop of Rome along with certain medieval departures from the faith of the undivided church, emphasised its catholicity, as a church that lacked no essential part of the catholic faith and order, while upholding a fully reformed character.

THE ANGLICAN COMMUNION

- The Anglican Communion is a fellowship, within one holy, catholic and apostolic church, (meaning universal, possessing the fullness and completeness of the ancient Apostolic faith, practice, and worship, and being in communion with the united and worldwide Church), and which is propagated as set forth in the Book of Common Payer as authorized in the various churches.

- The Anglican Communion is comprised of approximately 44 national or regional churches around the world. These churches are often called provinces and consist of over 80 million members. They are bound together by the common counsel of the bishops in conference.

IDEALS OF THE COMMUNION

- There are certain ideals which have characterized the Communion, ideals which are the ideals of the Church of Christ. Prominent among them are an open bible, a pastoral priesthood, a common worship, a standard of conduct consistent with that worship and a fearless love of truth.

The open bible speaks to the freedom enjoyed by Anglican laity to read and study the Bible in the language they speak and to arrive at their own conviction and to express them. The pastoral priesthood is understood as authoritative, sacramental and having mediatorial functions, but always related to the priestly character of the people of God who are baptised into Christ's priestly office. Common worship refers to the fact that it is shared by the whole priestly body of the church, priest and laity, whose comprehending participation is vital. As such, it is the community that celebrates the sacraments, under the presidency of its pastors. The fearless love of truth speaks to commitment to the scholarly pursuit of truth and the conscientious witness to it is safeguarded in Anglicanism. Anglicanism permits a remarkable breadth of theological opinion to flourish within its membership, and as such does not require all members to share the same position on all matters of faith or on biblical interpretation.

Among the distinct features of the Anglican tradition are the following:

1. Anglicans profess the Orthodox Trinitarian (Father, Son & Holy Spirit) and Christological faith of the whole Church.
2. Anglicans acknowledge that they receive that faith from the Church on the authority of the Bible and the Creeds.
3. Anglicans confess that the Creeds derive their authority from scripture, directly or indirectly.
4. Anglicans insist that the Scriptures are primarily concerned with teaching the way of salvation, rather than prescribing for every detail of worship or practice.
5. Anglicans recognize that the Church's inheritance from scripture and tradition requires interpretation and application in a manner relevant to changing circumstances
6. Anglicans deplore innovation in the area of the fundamental tenets of the Christian faith.
7. Anglican roots go deep into Christian antiquity, and secure continuity of faith and order, and worship and witness from the Apostles. The catholicity of Anglicanism rests on the continuity of worship and of pastoral care, and on the retention of the threefold order of bishops, priests and deacons in the historic succession.
8. Anglicanism aspires to be a reformed faith. The essentially reform character of Anglicanism is evidence, above all, in the place that it gives to Holy Scripture as the norm by which all other sources of Christian truth are evaluated.

9. Anglicanism aspires to be a reasonable faith manifested in an amazing tolerance of the clash of opinion in its own ranks. However, the indispensable condition of this liberty is continued participation in the worshipping life of the church and profession of the fundamental baptismal faith.”

Published by:

Diocese of Jamaica & the Cayman Islands

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